

THE  
AVNIENT  
Ecclesiasticall Practise  
OF  
CONFIRMATION.

Confirmed by Arguments drawne from  
Scripture, Reason, Councels, Fathers,  
*and later Writers.*

Written,

Vpon occasion of the Confirmation of the Prince  
his Highnesse, performed on Munday in Easter weeke,  
1613. in the Chappell at White-hall by the right Re-  
uerend Father in God, the Bishop of Bath and  
Wells, Deane of his Maiesties  
CHAPPELL.

BY

GEORGE HAKEVILL, Doctor of Divinitie, his  
Highnesse Chaplaine in ordinarie.

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*Published by Authoritie.*

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Printed by THOMAS SNODGRASS, for Mathew Lownes,  
and are to be solde at his Shop, at the Signe of the  
Bishops-head in Pauls Church-yard.

1613.

# THE ANNUAL REPORT OF THE BOARD OF TRUSTEES

Continued by Agreement drawn from  
 the Report, Resolved, That  
 and a



Upon occasion of the Confirmation of the Prince  
 the Highness, performed on Monday in Easter week  
 1813, in the chapel at which the Highness  
 used to be in God's house of prayer  
 and the name of his Majesty  
 Charles

BY  
 GEORGE HARRIS, D.D. of Divinity, his  
 Highness Chaplain in ordinary

Published by the  
 LONDON:

Printed by THOMAS SNODGRASS, for sale in London,  
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 Gun in St. Paul's Church-yard  
 1813.

Fellows



TO THE PRINCE  
HIS HIGHNESSE, MY  
GRATIOVS LORD  
AND MASTER.



*Having bene an Eare-witnesse  
of that full satisfaction,  
which vpon strict and long  
Examination, your High-  
nesse yeelded my Lords  
Grace of Canterburie, and  
my Lord of Bath and VVels, in the Grounds  
and Principles of Christian Religion, I was en-  
couraged to adde forme and life to these ensuing  
Obseruations, lately collected touching Confir-  
mation, that from thence your Highnesse might  
not onely be informed how iustly the Church of  
England, together with many other godly and  
vsefull Ceremonies, retayneth this laudable and*

## THE EPISTLE.

auncient Custome, but farther be induced to the  
receiuing of it with the greater cheerefulnesse in  
your owne Person, assuring my selfe that your  
Highnesse Example will serue to draw on many  
Inferiours, eyther to take it more commonly and  
willingly themselves, or at the least, to esteeme  
it more reuerently in others. Now the God of  
Heaven, who hath planted that Grace in you,  
which to the great content and comfort of my  
Soule, I perceiue to encrease daily, confirme it in  
you, and you in it, to the glory of his Name, the  
good of his Church, and the Saluation of your  
owne Soule.

Your Highnesse

Chaplaine, and Seruant,

in all humble dutie

to be commanded,

George Hakewill.





THE  
A V N C I E N T  
ECCLESIASTICALL  
PRACTISE OF  
Confirmation.

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CHAP. I.

*Of the Nature, and diuers Vses, of  
Confirmation.*



**C**ONFIRMATION  
is an auncient Custome  
of the Church, vsed af-  
ter Baptisme: consisting  
in Examination, and  
Imposition of hands,  
with effectuall Prayer for the illumination  
of Gods most holy Spirit, to confirme and

B

perfect

perfect that which the grace of the same Spirit, hath already begunne in Baptisme.

2 The benefits of this Confirmation are diuers: whereof the first is, that men expecting Examination, and tryall from their Spirituall Fathers, they might more willingly acquaint, and carefully season themselves with the grounds of Christian Religion, before Malice and corrupt Examples depraued their mindes: as namely, with the Articles of our Creede, vvhich teach vs all wee are to beleue: the Tenne Commandements, which teach vs all wee are to doe: the Lords Prayer, which teacheth vs all wee are to aske, together with the nature and vse of the two great Sacraments of the Gospell, Baptisme alreadie receiued, and the Eucharist to be receiued afterwards.

3 Secondly, it serues that vvhen they come to yeeres of discretion, they should publicquely make confession of that Faith themselves, which others had promised for them

*his Confirmation.*

3

them in Baptisme, to the discharge of their Sureties, and the good example of others.

4 Thirdly, that by such Confession they might make profession of difference from all Iewes, Turkes, and Infidels, out of the Church; Heretikes, Schismatikes, and prophane persons in the Church.

5 Fourthly, that then specially, vvhhen they first come to the vse of reason, beginning to fall into sundry kindes of sinne, and being least able to resist, for want of experience, by Imposition of Hands and Prayer they might receiue strength and defence against the temptations of the *World*, the *Flesh*, and the *Diuell*.

6 Fifthly, that the Prelates and chiefe Guides of Gods Familie, to vvhom the Cure of their Soules belongeth, finding vpon Examination, some part of their owne heauie burden discharged; might from thence reape comfort in beholding those faire foundations already laid, and glorifie God, whose praise they found in the mouthes of Infants.

7 This kinde of Confirmation (vvere there no authoritie to countenance it) is in my iudgement so vsfull in the Church of God, that vpon good reason it might be entertained among Christians: but for farther confirmation of it vve are compassed with a cloud of VVitnelles, and that so plentifully, out of all Antiquitie, as it may seeme a kinde of ambition, or lost labour, to quote their Names; wherefore I vwill onely alledge the foundest of those, vvho since the Reformation of Religion, and clearer light of the Gospell, in their severall VVritings, haue approued, and highly commended this auncient Custome.

\*Cap.de Confirmation. Quare satis est pro ritu quodam Ecclesiastico seu Ceremonia sacramentali Confirmationem habere.

8 I will beginne with *Martin Luther*, who in his Booke of the Captiuitie of Babylon, by which hee vnderstandeth the Captiuitie of the true Church vnder the Romish yoake, though hee allow not CONFIRMATION as a Sacrament, yet hee thinketh it passable as an Ecclesiasticall Ceremonie, or Sacramentall complement.

## his Confirmation.

5

9 Philip<sup>b</sup> Melancthon, yoake-fellow to Luther, in his Confession of the Churches of Germanie, but specially of Saxonie, written in the yeere 1551. to be exhibited to the Councill of Trent, holds it to be very profitable, for informing of men in the principles of Christian Faith, and holding them in the true knowledge of God.

10 Zuinglius, in his Booke of true and false Religion, confesseth the vse of it to haue beene as auncient as the Custome of baptizing infants.

<sup>d</sup> Chemnitius, in his examination of the Tridentine Councill, thinks that the vnprofitable and superstitious Traditions, which as Rust haue crept vpon it, being skoured off, it may be religiously vsed, and be very auailable to the instruction of youth, and the edification of the whole Church: and hauing set downe diuers good and godly vses of it, to proue them all from Scripture, the practise of the Apostles, and

<sup>a</sup> Cap. de Confirm.

In ritu Confirmationis, fuit exploratio doctrinae, in qua singuli recitabant summam doctrinae & palam professiebantur se improbare sutores Ethnicos & Hereticos & velle se esse & manere verae Ecclesiae membra, & non discessuros a vera sententia quam tibi professiebantur. Hic mos erat utilis ad erudiendos homines & retinendos in vera agnitione dei.

<sup>e</sup> Cap. de rel. Sacram.

Confirmatio tum sumpsit exordium quum vulgo caput est infantis tingi.

<sup>f</sup> Lib. 2. pag. 72. Talis ritus Confirmationis valde multum utilis ad edificationem inuentionis.

tutis & totius Ecclesiae conferrat, esset etiam consentaneum & Scripturae, & priori Antiquitati. Et paulo post, Haec in Colloquio Ratisponensi, Anno 1541. proposita fuerunt.



the Canons of Councils, as namely, that of  
*Laodicea and Arles.*

Cap. 19.

Para. 13.

*Utinam vero mor-  
tem retin. remus.  
quem apud rete-  
res fuisse admo-  
nui. priusquam  
abortiva hæc sa-  
cramenti larua  
nasceretur. Et  
paulo post. Hæc  
disciplina si ho-  
die valeret, pro-  
fecto parentum  
quorundam ig-  
nania acueretur,  
qui liberorum in-  
stitutionem qua-  
si rem nihili ad-  
se pertinentem,  
securè negligunt,  
quam tum sine  
publico dedecore  
omitte non pos-  
sent: maior effet  
in populo Christi-  
ano fidei consen-  
sus, nec tanta  
multorum insci-  
tia & ruditas,  
non adeo temere  
quidem noui &  
peregrini dog-  
matibus abipe-  
rentur.*

*John Caluin* in his fourth Booke of  
Institutions, in the vplhor of the Chapter  
of Confirmation, not onely commendeth  
the auncient vse of it, but the abuse being  
remoued, heartily wilherh it restored. And  
because his authoritie is (not without de-  
sert) of great waight, I will set downe his  
very words as I finde them: *Would to God*  
*(saith hee) wee retained that Custome, which I*  
*haue already declared to haue beene in vse*  
*among the auncient, before that abortiue vi-*  
*ward of a Sacrament was put vpon it. And a*  
*little after, If this part of Discipline, were*  
*now adayes in force, the slacknesse of many Pa-*  
*rents would be much quickned, who passe ouer*  
*the institution (or instruction) of their Chil-*  
*dren, as a businesse nothing pertayning to them;*  
*which then without some publike disgrace, they*  
*could not omit: besides, there would be lesse ig-*  
*norance, and more concord in Articles of Faith*  
*among Christian people.*

12 *Peter Martyr*, as appeareth in his  
Common

Common <sup>f</sup>places, is of opinion that Confirmation, which inioyneth children to a publique allowance, and profession, of that which without their consent or knowledge was done vnto them in Baptisme, is to very good purpose: to like effect speaketh <sup>s</sup>Brentius in his Confession of Wirtenberge, and <sup>b</sup>Beza in his *Antithesis*, or Opposition betwixt Papisme and Christianisme.

13 Lastly, among our owne men <sup>i</sup>Doctor Fulke in his answer to the Rhemish Annotations alloweth Imposition of Hands, with Prayer, to haue beene the old and pure Ceremonie of Confirmation. And in <sup>k</sup>another place affirmeth that the Primitiue Church was taught it out of the VVord of

<sup>f</sup>Chas. 4. Cap. 7. Sect. 4.

*Nec displicet ut*

*ea Confirmatio*

*habeatur, qua*

*pueri adulescentes*

*cogantur fidem*

*suam in Ecclesia*

*confiteri, & in*

*externa profes-*

*sione comprobare*

*quod in Baptis-*

*mo illis non sen-*

*tientibus factū*

*est, ita tamen ne*

*ex eiusmodi adli-*

*one fabricemur*

*Sacramentum.*

<sup>s</sup>Cap. de Con-

firm.

*Non est nobis*

*dubium quin A-*

*postoli initio con-*

*firmit in die*

*Pentecostes, cō-*

*tulerint imposi-*

*tione manuum*

*admirandum de-*

*um spiritus san-*

*cti credentibus in Christum, ut varijs linguis loquerentur: & sentimus vtilissimum, ut pueri & adolescentes a Pastoribus Ecclesie sue in Catechismo examinentur, & siquidem pie & recte fuerint eruditi, approbentur; sin prauè, emendentur.*

<sup>a</sup> Cap. 70. *Quot igitur in ista inquisitione comperiebant ita profecisse, ut digni viderentur qui reliquo cœtui adingerentur, eos in fide confirmatos impositione manibus, publice suis precibus Deo & Ecclesie commendabant.*

<sup>1</sup> In vers. 2. Cap. 6. Heb. Imposition of hands with Prayer, which was the olde and pure Ceremonie of Confirmation we doe not speake against.

<sup>k</sup> Et 8. Act. vers. 14. The Primitiue Church had nothing in their Catechisme, or instruction, that was taught by word of mouth, but that which was contained in the holy Scripture, as all the Articles of the Creed, the doctrine of Repentance before Baptisme, the manner and vse of Baptisme, Confirmation by imposition of hands, and such like.

God.

God. And Doctor *Raynolds* in the second dayes Conference at *Hampton-Court*, howbeit he tooke some exceptions against a supposed difference betwixt the wordes of the Communion-Booke, and the 25. Article touching Confirmation, yet for ought I finde, hee findeth no fault with the Rite it selfe, as it is now enioyned in the Church of England. Nay, Mr. *Cartwright* himselfe, in the first edition of his *Admonition*, confesseth that the Confirmation of Children is very auncient, and that it hath beene well instituted. Howbeit in another place, forgetting himselfe, hee referres the originall of it to the fained Decretall Epistles of the Popes; vnderstanding thereby, as it seemes, eyther *Melchiades* Epistle to the Bishops of Spaine; or that of *Fabianus* to the Easterne Bishops, or that of *Iohn* the 3. to the Bishops of Germanie.

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## CHAP. II.

*Touching Imposition of Hands in Confirmation.*



Mong those vvho allow the vse and end of *Confirmation*, as we haue in the first Chapter vnfolded it, there are notwithstanding some, who eyther out of Ignorance, or desire of Contradiction, or too much nicenesse, except against the Ceremonie of Imposition of hands vsed in it, as fauouring of Poperie: others, against the restrayning of it to the Administration of Bishops, as a relique of Antichrist. VVherefore, hauing cleared these two points, I see no difficultie but that the most tender in this case ( were there no Ecclesiasticall Iniunction to enforce it ) might be

C

induced

See the 25. Article, and Rogers vpon it,

induced to the entertayning and embracing of it, considering withall, that as vvee re-taine that which is due vnto it, so haue wee abandoned from it that which latter ages haue thrust vpon it, as vndue. First then of Imposition of hands.

2 The Hand is a member proper vnto man alone, and is by *Aristotle* tearmed the Instrument of Instruments, because it both frames and directs them all: the vse of it being no lesse diuers then needfull as well in sacred and religious, as naturall and ciuill Actions.

3 But the most generall and notable vse of the Hands in sacred actions, is the Imposition of them, eyther for the blessing and consecrating of them, on vvhom they are laid, to God: or for the separating and ordayning of them to roomes and offices of diuine calling: or for the curing of their diseases: or for reconciling of them to the Church, after sufficient demonstration made of their repentance: or lastly, for confirming of them in that grace vvhich they



they haue receiued in Baptisme, that as they beleue remission of sinnes vnto Iustification, so they may be imboldened to make open profession of this beliefe vnto Saluation.

4 Now this vse of Imposition of hands in solemne and sacred actions seemes to be founded vpon Nature it selfe, since we find it to haue beene vsed in the Consecration of <sup>a</sup> *Numa*, and that <sup>b</sup> *Naaman* expected it from *Elizeus*, for the curing of his Leprosie.

<sup>a</sup> *Liv. dec. 1. lib. 1.*  
<sup>b</sup> *2 King. 5. 11.*

5 Neyther was it peculiar to the Gentiles, but more vsuall among the Iewes. Thus when *Israel* blessed *Ephraim* and *Manasses*, *Iosephs* Sonnes, hee imposed vpon them his Hands and prayed. Thus God commanded *Moses* to dedicate *Ioshua*, as his Successor, by laying his hands on him. At the comming of our Sauour their suites that came vnto him for helpe, were also tendered in such formes of speech as shew that hee was himselfe an obseruer of that Custome. And to steppe one degree neerer to our purpose, they brought vnto him little Children (saith the

*Gen. 48. 14.*

*Numb. 27. 18.*

*Matth. 9. 18.*

*Marc. 5. 23.*

Mat. 19. 13.

Text) *that hee should put his Hands on them and pray* : and to manifest his Approbation of it, hee controuled his Disciples for rebuking them that came vnto him.

6 After the Ascention of our Lord and Sauour, that which hee had begunne vvas practised by the Apostles, and hath beene since continued in the Christian Church, downe to this present time; nay, and in those very Churches from vvhich it is banished, it is againe<sup>e</sup> wished for, as an holy and profitable Institution.

*Hyperius in 6.  
ad Heb.*

*Bulling. ibidem.  
Atque utinam  
hac postliminio  
ad nos redeat  
manuum imposi-  
tio, ritus sanctis-  
simus inexta &  
vtilissimus.*

7 And sure for mine owne part, when I thoroughly consider that of the Apostle, in the 6. to the Hebrewes, of the fundamentall Points of Christian Religion; namely, of *Repentance from dead Workes*; of *Faith towards God*; of the *Doctrine of Baptismes*, and *laying on of Hands*; of the *Resurrection from the dead*, and *eternall Iudgement*; I cannot thinke of *Confirmation*, performed by *Imposition of Hands*, but as of a part of the Apostles Catechisme, since it

is

is agreed vpon both by <sup>d</sup>Caluin, and <sup>e</sup>Beza, and <sup>f</sup>Piscator, that those foure poynts of Repentance, of Faith, of the Resurrection, and the last Iudgement, were proposed to such as were not baptised till they arriued to yeeres of discretion before their admittance to baptism; but to Infants baptised, at the time of their Confirmation or Imposition of Hands, when they came to the vse of rea-

In suis annot. & Comment. in hunc locum.

<sup>4</sup> Manuum impositionem cum baptismo coniungit, quia vbi duo erant Catechumenorum ordines, ita duplex erat Ceremonia: nam qui erant extranei non ante perueniebant ad Baptismum, quam edita fide

professione in illis ergo Catechesis Baptismum procedere solebat, at liberi fidelium quoniam ab vtero adoptati erant, & iure promissionis pertinebant ad Corpus Ecclesia Infantes baptizabantur: transacta vero infantia, postquam instituti erant in fide, se quoque ad Catechesin offerrebant, quae in illis Baptismo erat posterior, sed aliud Symbolum tunc adhibebatur, nempe manuum impositio. Hic vnus locus abunde testatur huius Ceremoniae originem fluxisse ab Apostolis, quae tamē postea in superstitionem versa fuit: vt mundus semper serē ab optimis institutis ad corruptelas degenerat: finxerunt enim eam Sacramentum, quo opus regenerationis conferrebat, quo figmento Baptismum lacerarunt, nam quod erat eius proprium ad impositionem manuum transferunt. Sciamus ergo à primis authoribus institutum fuisse, vt esset sollemnis precandi ritus, quem admodum etiam Augustinus nuncupat Fidei quidem professionem quam adolescentes pueritiam egressi edebant, voluerunt approbati hoc Symbolo, sed nihil minus cogitarunt, quam vim Baptismi decerpere, quamobrem hodie retinenda pura institutio est, Superstitio autem corrigenda. Caluinus in Comment.

<sup>e</sup> Capita Catechismi quae summa quidem totius Evangelicae doctrinae complectuntur, sed paucis & summarè (vt loquuntur) rudibus tradebantur, professio videlicet Recipiscentiae & Fidei in Deum, cuius doctrinae articuli, vt vocant, ab extraneis quidem exigebantur statim Baptismi diebus à fidelium autem liberis in infantia Baptizatis, quum eis imponebantur manus inter eos autem Articulos discrete numerantur duo, nempe, Carnis resurrectione & Iudicium aeternum. Beza in annot.

<sup>f</sup> Vbi prima fronte videntur enumerari, Cap. 6. verum si quis accuratius perpendet, videbit illa reuocanda esse ad quatuor vel ad tria, etenim tertium & quartum videlicet de Baptismate, & Impositione manuum non videntur hic proponi vt peculiaria doctrinae capita, sed interponi ceteris, declarandi causa, ad declarandum scilicet circumstantiam temporis quo rudimenta arianae fundamenta illa doctrinae Christianae solebant proponi, videlicet eo tempore quo ad Baptismum admitterentur, aduerti iternum; eo quo pueri in infantia baptizati, & in pueritia instituti, coram Ecclesia solebant per Impositionem manuum in fide Christiana confirmari. Pisc. in eundem locum.

son; Nay, this one passage (saith *Caluin*) doth sufficiently testifie that the source and head-spring of this Ceremonie flowed first from the Apostles, it being instituted by them as a solemne forme of Prayer, and an argument of approuing that confession which was made in Confirmation. So then (saith hee) *let vs remoue the Superstition, but retaine the Institution*: hauing shewed before that this Superstition chiefly consisteth in making it a Sacrament, and withdrawing from the vertue and dignitie of Baptisme, to magnifie and enrich it. And lest he might seeme casuall to let so much droppe from his penne, to like purpose is that in his Booke of Institutions, where hee affirmeth that imposition of hands was vsed in Confirmation, thereby to purchase more respect and reuerence to so holy and sacred an action: and vvisheth it restored againe to its pure vse. It may seeme strange I suppose to some, that *Caluin* should thus speake but if any make a doubt of it, and thinke I doe him wrong, I desire his words may be sifted, and

¶ Quo autem  
hec actio que a-  
linqui grauis  
sanctaq; merito  
esse debeat, plus  
reuerentia habe-  
ret ac dignitatis  
Ceremonia quoq;  
adhibebatur  
manuum imposi-  
tionis. Et paulo  
post, talem ergo  
manuum imposi-  
tionem qua sim-  
pliciter loco be-  
nedictionis fiat  
laudis, et restitu-  
tum hodie in pu-  
rū vsum velim.

and my reputation cleared from such asper-  
 sions, which may be (I graunt) deseruedly  
 cast vpon mee, through mis-vnderstanding,  
 but neuer (I hope) of malice: yet the rather  
 to winne credit and waight to that vvhich  
 I haue deliuered of *Caluin*, I will cast into the  
 same Scale, the opinion of <sup>h</sup>*Kemnitius*, as-  
 suring vs that Imposition of Hands in Con-  
 firmation may now-adayes be well vsed  
 without superstition: and of <sup>i</sup>*Bucer*, affir-  
 ming that if any Church held this Rite or  
 Signe, as hee calleth it, to be peculiar to the  
 Apostles times; I would not too hardly  
 censure such a Church (saith he) yet would  
 I endeauour to draw it from that conceit.  
 And for making the number full, to these  
 may be added the testimonie of <sup>k</sup>*Hunnius*,  
<sup>l</sup>*Illyricus*, <sup>m</sup>*Tossamus*, <sup>n</sup>*Grynæus*, vvho all

<sup>h</sup>Lib.2 pag.73.  
*Ad quam pre-  
 cationem sine Su-  
 perstitione adhi-  
 beri posset im-  
 positio manuum.*

<sup>i</sup>In 4. ad Ephe.  
*Si qua Ecclesia  
 contenderent hos  
 signum fuisse A-  
 postolorum tan-  
 tum, has Eccle-  
 sias damnare e-  
 quidem non pos-  
 sem, à sua tamen  
 opinione eas quo-  
 ad liceret, reuo-  
 carem.*

<sup>k</sup>In exegesi in  
 6. ad Heb. ver.2  
*Confirmationem  
 intelligit, qua per  
 manuum imposi-  
 tionem confirma-  
 bantur, qui fi-  
 dei suscepta ca-  
 pita Catechetica  
 professi erant,  
 eisq; benediceba-  
 tur, sicut hodie  
 quoq; fieri in  
 nostra Ecclesia  
 consuevit.*

<sup>l</sup>In vers. 2. Cap. 6. Heb. Porro autem impositionem manuum post accuratiorē institutionē Ca-  
 techismi & examinationem initio. cum publica ardentiq; precatione adhibere solebant, vt ijs im-  
 petrarent gratiam Spiritus sancti, sicut Samaritanis, Act. 8. legitur. Credo etiam sic esse solitos in  
 Primitiua Ecclesia tyrones ex Catechumenis transferre inter maturiores auditores, vt iam eis esset  
 fas communicare tanquam diiudicatis & probatis.

<sup>m</sup>In Prælect. in eundem locum. Impositio manuum, quæ vetus fuit Cæremonia, per quam be-  
 nedicebatur eis qui Deo consecrabantur, & temporibus Apostolorum non solum eis qui ad Mini-  
 sterium vocabantur, verum etiam qui didicerant, & professi erant doctrinam Catechetica.

<sup>n</sup>In Prælect. in 6 ad Heb. habitis in Academia Hydelberg. Accessit tandem ecclesiastica  
 manuum impositio, in eorum gratiam, qui cum infantes essent baptizati fuerant, & postea adulti  
 edita fidei suæ confessione manibus impositis confirmabantur ab Ecclesiæ Pastoribus.

ioyntly



ioyntly confesse this Ceremonie of Imposition of hands to haue beene very aunciently vsed, not onely in Ordination of Ministers, but in Confirmation of such vvho in the Congregation publicly professed the doctrine of their Catechisme. And the first of them affirmeth it to haue beene in vse in his time in the Church of *Wittenberge*, and such as depended on that.

8 Now I the rather presse these testimonies of later VVriters, because I know there are some, whose iudgements (not without reason) are much swayed with their Authoritie : and for the generall Concurrence of antiquitie, I thinke among the learned there is little question.

Can. 38.

Can. 8.

Cap. 8.

9 The most auncient Councils of *Eliberis* in Spaine, and *Arles* in France, deliuer as much vpon record, not onely commending, but commanding the vse of this Ceremonie in their seuerall A&ts. And *Tertullian* in his Booke of the resurrection of the flesh, doth not so much aduise what should be done in this case, as witnesse what the Catholique

tholike Church did in his time: The *Flesh* (saith hee) is overshadowed by the imposition of Hands, that the Soule may be enlightened with the Spirit of Grace. Which words of his, seeming to ascribe too much to imposition of Hands, giue mee leauē to interpret, as *Caluin* doth *Leo* Bishop of Rome, vnderstanding by the conferring of the holy Spirit, Inuocation by earnest and heartie Prayer, that it may be conferred where it is not, and the Gifts and effectuall Operation of it increased where it is alreadie.

10. Thus doth *Saint Augustine* himselfe (whom *Caluin* seldome leauēs) expound the giuing of the holy Ghost, by Imposition of Hands: Hee (saith hee, speaking of *Christ*) both receiued the holy Ghost, and dispensed it as man, dispensed it as God, but we receiue it indeede but dispense it not, howbeit wee call *Opou* him for the dispensing and pouring of it forth on those on whom wee lay our hands. And in another place, shewes what is meant by pouring out the Holy

To

D

Ghost,

*Caro manus  
impositione ad-  
ustratur, vt  
anima Spiritu  
illuminetur.*

*in ardore  
sancti Spiritus  
conatur non solum  
sed etiam in  
vultu et in  
vultu et in*

*in ardore  
sancti Spiritus  
conatur non solum  
sed etiam in  
vultu et in*

*in ardore  
sancti Spiritus  
conatur non solum  
sed etiam in  
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*in ardore  
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sed etiam in  
vultu et in*

*in ardore  
sancti Spiritus  
conatur non solum  
sed etiam in  
vultu et in*

*in ardore  
sancti Spiritus  
conatur non solum  
sed etiam in  
vultu et in*

**Ghost, since the ceasing of Miracles:** For  
*now a dayes (saith hee) the holy Ghost is not*  
*giuen through Imposition of Hands; for the*  
*working of outward and sensible Miracles, as*  
*heretofore it was, that so the strangeness of*  
*the Faith professed, might the sooner be en-*  
*tertayned; and the narrow bounds of the*  
*Church further enlarged: for who now expe-*  
*cteth, that they on whom hands are laid for*  
*the receiuing of the holy Ghost, should present-*  
*ly beginne to speake with strange tongues? but*  
*inuisibly the Loue of God is poured into their*  
*hearts by the secret working of the Holy Ghost.*  
 To vvhich accordeth that of Bullinger  
 on the 8. of the Acts, borrowed as it seemes,  
 out of Amalarius: By the outward Ceremony  
 of the Imposition of Hands, is meant, that the  
 Holy Ghost is not giuen by any strength of  
 ours, but by the hand, that is, the Power of  
 God.

I vvvill conclude this Chapter with  
 the vvords of Mr. Hooker, in his first Booke

Lib. 3. de Bap.  
 con. Don. ca. 16

Neque enim  
 temporalibus &  
 sensibilibus mi-  
 raculis attestan-  
 tibus per manus

impositionem mo-  
 do datur Spiri-  
 tus sanctus sicut  
 antea dabatur  
 ad commendati-

onem rudis fidei,  
 & Ecclesia pri-  
 mordis dilatan-  
 da. Quis enim

nunc hoc expe-  
 ctat? ut si qui-  
 bus manus ad  
 accipiendum spi-  
 ritum sanctum

imponitur, re-  
 pente incipiant  
 linguis loqui, sed  
 impossibilitate &

latentius intelli-  
 gitur per vincu-  
 lum pacis sororu-  
 cordibus divina  
 charitas inspi-  
 rari.

Bullinger in  
 A. & A. Apost.  
 Cap. 8. vers. 14.  
 Aliquoties ergo

ea Ceremonia est  
 adhibita, qua  
 externo signo  
 significaret non hominem sed manum, id est, virtutem Dei huius quod conferendum beneficij au-  
 thorem esse.

In diuini officij.

Ghost

D

of

of Ecclesiasticall Policie; with Prayers of  
 Spirituall and personall Benediction, the  
 manner hath beene in all ages to vse Im-  
 position of Hands, as a Ceremonie be-  
 tokening our restrayned desires to the  
 partie vvhom vvée present vnto GOD  
 by Prayer.

Of the vesting of Confirmation  
 Order of Bishops

That there should be an  
 Order consisting in the  
 first degree, and a sub-  
 ordination of Offices, as  
 well in Ecclesiasticall, as  
 Civil Government, the

D<sup>r</sup> of

Common Peace of all Nations, Jewells  
 Pleasure and Reason, seems to proclaim:  
 that dispute which exists between the  
 Superior and the Inferior, being the  
 constant manner of thinking and writing  
 the severall parcels of the whole Society,  
 in a mutual correspondence, and reciproc-  
 all proportion of Love and Duty To the



## CHAP. III.

*Of the restraining of Confirmation to the  
Order of Bishops.*

**T**Hat there should be an Order consisting in distinct degrees, and a subordination of Offices, as well in Ecclesiasticall, as Ciuill Gouernment, the common Practise of all Nations, Iewish, Heathenish, Christian, and the voyce of Nature and Reason, seeme to proclaime: that disparitie which ariseth betweene the Superiour and the Inferiour, being the chiefeest meanes of lincking and vniting the feuerall parcels of the whole Societie, in a mutuall correspondence, and reciprocal proportion of Loue and Dutie. To this purpose,



purpose, that Bishops were superiour to other Ministers, all Antiquitie with one consent (if you except *Aierius*, who for dissenting in this poynt, vvas accounted an Heretique by <sup>a</sup> *Epiphanius* and <sup>b</sup> *Augustine*) doth acknowledge; distinguishing three degrees of Ministers: Bishops, Presbyters, Deacons, answerable to the High Priest, Priests, and Leuites among the Iewes.

<sup>a</sup> Heres. 75.

<sup>b</sup> Heres. 53.

*Ignatius*, who liued in the Apostles times, often mentioneth this distinction, as namely in his Epistle to the *Smyrniats*: *Let the Lay-men* (saith hee) *be subject to the Deacons, the Deacons to the Presbyters, the Presbyters to the Bishop, the Bishop to Christ.* And *Saint Hierome* (notwithstanding by reason of his Controuersie with the Bishop of Ierusalem, hee were held an aduersarie to the state of Bishops) in his Epistle to *E-uagrius*, calleth it an Apostolicall Tradition, *That wee may know* (saith hee) *that the Apostolicall Traditions are taken out of the olde Testament, looke what Aaron, and his Sonnes, and the Leuites, were in the Temple, the same*

let the Bishops, Presbyters, and Deacons, challenge in the Church. Now then as among the Jewes, Aarons Sonnes iustly challenged many prerogatiues aboue the Leuites, and againe Aaron himselfe aboue his Sonnes : so among Christians, doe the Presbyters aboue the Deacons, and the Bishops aboue the Presbyters ; specially considering that as the distinction of Presbyters and Bishops was shadowed, vnder the Law, in Aaron and his Sonnes, so vnder the Gospell is it established, by referring their seuerall Succession the one to the Apostles, the other to the 70. Disciples. For that Bishops succeeded in the roome of the Apostles, besides many other testimonies, the Councill of \* *Neocæsarea* witnesseth. *Irenæus* in his third Booke, and 3. Chapter. *Ambrose* in his Commentaries vpon the 4. Chapter to the *Ephesians*. *Augustine* vpon those vvordes of the 45. Psalm, *Instead of thy Fathers shall thy Children be*. And lastly, *S. Hierome* vpon the same words. and againe in his *Epistle to Marcella*, touching the errours of *Montanus*.

But

\* Can. 13.

*Quid est pro patribus tuis nati sunt filij? Patres missi sunt Apostoli, pro Apostoli filij nati sunt, tibi constituti sunt Episcopi. d. Fuerunt o Ecclēsia Apostoli patres tui, qui ipsi te genuerunt, nunc autem quia illi recesserunt a mundo, habes pro his episcopos filios qui a te creati sunt, sunt enim & hi Patres tui quia ab ipsis regeris.*

\* Cap. 2.

*Apud nos Apostolorum locum Episcopi tenent, apud eos Episcopum verum est.*

But lest I be here mistaken, as also for the opening of a clearer passage to my present purpose, giue mee leaue to vnfolde my meaning in vvhath sence Byshops most properly are said to succeede the Apostles. For the better vnderstanding of which Position, vvee must obserue, that the Apostles transcendently comprehended in their persons the vvhole Hierarchie of the Church as now it is, and some-what aboue them all: for first they were members of the Church, as being Christians; secondly, they were Presbyters, as being to preach the Gospell and administer the Sacraments; thirdly, they vvere Bishops, for iurisdiction and imposition of Hands: fourthly, they vvere Apostles, for the large circuit of their Commission; for being called immediately by Christ himselfe; for being furnished with the infallible assurance of his truth, and visible assistance of his Spirit, in speaking diuers tongues, curing diseases, working Miracles, knowing secrets, and lastly, not onely for receiuing the Holy Ghost them-

DEA

themselves in miraculous manner and measure, but also for imparting it to others. In this last regard, I meane for their Apostolique charge, they left none to succcede them: this calling being extraordinary, and to endure but for a time, but the other three were all ordinary, and consequently capable of succession. In the first roome succeeded them all that professe the Gospell: In the second, all the Ministers of the Gospell: In the third, the Bishops and Fathers of the Church: so that by vertue of this Succession the power of the Keyes, and Imposition of Hands, properly belongeth to them. Now that the Apostles alone imposed hands, not onely in Ordination, but in Confirmation, appears out of the 8. of the Acts, where when Phillip had baptised the Samaritanes, it is said that the Apostles, Peter and Iohn, came downe from Jerusalem, to confirme them with Prayer and Imposition of hands. Vpon which place Saint Chrysostome directly concludes the administration of that Ceremonie to belong to Bishops.

And

Hom. 18.  
Igitur hoc erat  
in Apostolis sin-  
gulare, unde &  
precipuos & non  
alios videmus  
hoc facere.

And <sup>2</sup> *Augustine* affirms the Church in his time to haue obserued it, in  *suis prepositis*, as hee speaketh, in her Gouvernours: the like doth <sup>h</sup> *Saint Cyprian* witnesse of his times: and <sup>i</sup> *Saint Ambrose* (being himselfe a Bishop) (as also the former three) giueth a reason for so doing, *ad Confirmationem unitatis*: I take his meaning to be, that the Bishops by approuing, in Confirmation, that which the inferiour Ministers had performed in Baptisme, thereby established the peace of the Church, as well by declaring their vnitie among themselues, I meane of the Bishops with the inferiour Ministers, as also by exacting of such as vvere confirmed, an vniformitie or harmonie of Confessions: To this reason of *Saint Ambrose*, *Saint<sup>h</sup> Hierome*, in his Dialogue against the *Luciferians*, addes another of no lesse moment, vvhich is, that the safetie of the

<sup>2</sup> Lib. 15. de Trin. cap. 26.  
<sup>h</sup> *Neq;* enim alii qui discipuloru eius dedit Spiritum sanctum, orabant quippe ut veniret in eos quibus manum imponebant, non ipsi eum dabant, quem morem in suis prepositis etiam nunc seruat Ecclesia.  
<sup>h</sup> Epist. 73. ad Inbalium.  
 Quid nunc quod apud nos geritur, ut qui in ecclesia baptizantur, prepositu Ecclesiarum offerantur, & per nostram orationem & manus impositionem Spiritum sanctu consequantur.  
<sup>i</sup> In vers. 2. Cap. 6. ad Heb. Impositionis manus, per quu Spiritus sanctus accipi posse creditur, quod post

*Baptismum ad Confirmationem unitatis in ecclesia Christi à Pontificibus fieri solet. Idem etiam Haymo ibidem.*

<sup>k</sup> Non quidem abnuo hanc esse Ecclesiarum consuetudinem, ut ad eos qui longè in minoribus viribus per Presbyteros & Diaconos baptizati sunt, Episcopus ad inuocationem sancti Spiritus & manus impositionem excurrat. Et paulò post, Ecclesia salus in summi Sacerdotis dignitate pendet, cui si non eorum quadam & ab omnibus eminenti datur potestas, tot in ecclesijs efficiuntur schismata quot Sacerdotes.



Church, depending vpon the authoritie of Bishops for the shunning of Schismes, it was requisite some eminent specialties of power should be referued, and annexed to that place, as namely Imposition of hands, which hee there affirmeth was the custome of the Church, for the Bishop to performe passing by the Country Parishes, thereby blessing those vvhom the Presbyters and Deacons had baptized.

To these reasons of the holy Doctors and Fathers may be added the vvaight of Councils. The first Canon of the Councell of *Aurenge* in France: and the 20. of the first Councell held at *Toledo* in Spaine, to which the Schoole-men and<sup>m</sup> Canonists generally agree. Nay, <sup>n</sup> *Caluin* himselfe in his Institutions confesseth in expresse tearmes, that the Minister of it was aunciently a Bishop. And <sup>o</sup> *Bucer* in his Commentaries vpon the fourth to the *Ephesians*, farther, thinkes it

<sup>l</sup> In. 4. dist. 7.

<sup>m</sup> In 1. dist. 95.

<sup>n</sup> Hic mos olim

fuit vt Christia-

norum liberi post-

quam adoleuerant,

coram Episcopo

sisterentur. Et

paulo post, Do-

nece rite fidei my-

sterijs institui

poterant fidei confessionem coram Episcopo & Populo edere.

<sup>o</sup> Bucer. in 4. ad Ephesios. Signum impositionis manuum etiam Episcopi soli prebebant, &

non absq; ratione, siue enim sit sordus Domini baptizatus confirmandum siue reconciliandi q; qui

gravius peccauerunt, siue Ecclesijs Ministri ordinandi, hac omnia ministeria maxime decet

eos quibus Ecclesiarum cura demandata est.

to haue beene grounded vpon good reason. And Doctor *Raynolds* in the second dayes Conference at *Hampton-Court*, being challenged by the Lord Bishop of *Winchester*, where euer he had read that CONFIRMATION was aunciently vsed by any other then Bishops, by not encountring the challenge, seemed to giue way vnto it.

I will close vp this Chapter also vvith those memorable wordes of M<sup>r</sup>. *Hooker* in the place before alledged: *To pray for others, is to blesse them for whom wee pray; because prayer procureth the blessing of God vpon them, especially the prayer of such as God eyther most respecteth for their pietie and zeale that way; or else regardeth for that their Place and Calling bindeth them aboue others vnto this dutie, as it doth both naturall and spirituall Fathers.*

*Indiuidue Trinitati sit Gloria*